

خطورة بدعة تثليث التوحيد

# The Bid'ah and Perils of Trinity of Tawheed

by

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A Collection of articles by

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## **Introduction**

### **In the Name of Allah Most Gracious Most Merciful**

If there is a common thread between the different terrorist groups acting in the name of Islam such as ISIS or Al-Qaida and the like, it has to be the fact that they adopted the view that *tawheed* is divided into three: *Tawheed Al-Ruboobiyya*, *Al-Uloohiyy* and *Al-Asmaa Wa Al-Sifaat*.

This division is not found in the Qur'an or in the teaching of the Prophet (pbuh) nor was it reported from the three blessed generations (the Companions, the Followers and the Successors). Neither was it reported from any of the great Imams such as Abu Hanifa, Malik, Al-Shafii, Ahmad bin Hanbel or their peers.

It was first introduced during the eighth century *hijri* by Ibn Taymiyya. It was also adapted by his student Ibn Al-Qayyim but the rest of the scholars of the Ummah did not accept it and consequently the idea rightfully died out until the coming of Muhammed bin Abdulwahhab in the twelfth century. He resuscitated the ideas of Ibn Taymiyya and started to spread and impose them on the Muslims by force. Among the innovations (*bid'aat*) that he spread was the trinity of *tawheed* (*tathleeth al-tawheed*).

The movement that is named after him, *Wahhabism*, had seen some setbacks during his lifetime and after his demise but was kept alive by his followers until the establishment of the Kingdom of Saudi Arabia. Since then *Wahhabism* has been very well financed by the Kingdom to spread both in Muslim countries and among the Muslims in non-Muslim



countries.

Dr. Saeed Ramadan Al-Bouti described this sect as "a noxious tree that was sown in the Arabian peninsula by the British." Among the noxious fruits of this tree is the flock of mindless young Muslims who are the lifeline of terrorist groups such as ISIS, Al-Qaida and Boko Haram which are in turn used by the enemies of Islam to fight Islam and Muslims and to destabilize the Muslim world.

The overwhelming majority of youth who join these terror groups are influenced by the teachings of *Wahhabism* one way or another prior to joining. They seem to think that they are the only Muslims and everyone who disagrees with them is a disbeliever and deserves to be killed. Moreover, his wealth can be taken as booty and his wife and children can be taken as slaves. According to Al-Allama Al-Muhaqqiq Ibn 'Aabideen this is exactly what the followers of Muhammed bin Abdulwahhab did during his time. He says in his *Radd Al-Mukhtaar Ala Al-Durr Al-Mukhtaar* (6/413):

"The *Kharijites* declared their contenders as disbelievers as do the followers of Ibn Abdulwahhaab in our day. They originated from *Najd* and took over the two Holy Cities. They claim they belong to the Hanbali madhhab; however, they think that they are the only Muslims and those who disagree with them are polytheists (*mushriks*). Thus, they deemed it permissible to kill *Ahl Al-Sunna* and their scholars. This continued until Allah (sw) destroyed their state with the victory of the Muslim Army in the year 1233<sup>1</sup>."

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1 Refer to the book called "*Fitnat Al-Wahhabiyya*" by Al-Allama Ahmad Zayni Dahlaan, who was the mufti representing Shafii Madh-

In this day and age, the *Wahhabi* ideology is the lifeline of many terrorist groups who associate themselves with Islam yet they kill more Muslims and cause more suffering in the Muslim world than any enemy. This stems from their belief that most of the Muslims are in fact disbelievers.

The perpetrators of the first ever known terrorist act in Turkey which was linked to ISIS were captured after they attacked a police control point. The judge asked one of them why he undertook this act of terrorism against the police. He replied and said that the police are disbelievers and if he got another chance, he would try to kill them again.

The question that must be posed here is this: How does this foreigner acting in the name of the savage ISIS terrorist group know that a random Turkish police officer is a disbeliever when in fact 99.8% of the people in Turkey are Muslims? The answer has to be that they consider all of the inhabitants of Turkey and many other Muslim countries to be disbelievers.

If you ask them: How can you call someone, who prays, fasts, gives *Zakaah*, performs *Hajj* and utters the two testimonies of faith (*shahaadatayn*), a disbeliever? They will answer you by using the same arguments that was used by Ibn Taymiyya, Ibn Abdulwahhaab and his followers based on the trinity of *tawheed*. They will say: "Even though Muslims today are believers in the *Tawheed al-Ruboobiyya*, the majority of hhab in Mecca, for more details.

You can also read their grotesque history in a book called "*Ta'reekh Najd*" by Ibn Ghunaam who is a student of Muhammed bin Abdulwahhaab.

them violate the *Tawheed Al-Uloohiyya* and *Tawheed Al-As-maa Wa Al-Sifaat* as such they are disbelievers.”

Many of the scholars of mainstream Islam (*ahl al-sunna wa al-jamaa'a*) call groups like ISIS and Al-Qaida the *Kharijites* of today. The Messenger of Allah (pbuh) said as was reported by Ibn Maja, Imama Ahmad and others: “The *Kharijites* are the dogs of the people of Hellfire.”

I looked up the commentaries of this hadith and found that the scholars have various interpretation for “dogs of the people of Hellfire.” Some took it literally and others took it figuratively but one of them<sup>2</sup> caught my attention. He took the allegorical meaning but applied to this world. That is, the *Kharijites* will be used against Muslims by their masters, the disbelievers (people of Hellfire). This interpretation seems to match the savage terrorist group called ISIS to a tee.

At one point, there was a disagreement between the occupying forces in Iraq and Nuri Al-Maaliki. All of a sudden, ISIS appeared at the outskirts of Baghdad (30 km away). Al-Maliki got the message and gave in to the requests of the occupation or the colonialists. ISIS, strangely enough, decided not to continue its march to Baghdad but instead turned back.

The same thing happened to Barzani when he was not giving in to the requests of the colonialists. The ISIS terrorists appeared at the outskirts of Kirkuk. Barzani also got the message and when the colonialists got what they wanted

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<sup>2</sup> I cannot recall right now, in which commentary I found this as I read it some time ago. But if I find it, I will include it in the subsequent edition of the booklet God Willing.

from Barzani, they called ISIS back (Kind of like an attack dog, no?).

Last but not least, the occupiers of Iraq had been trying to get Turkey send ground troops to Iraq and Syria but Turkey refused. Suddenly, ISIS marched to Mosul and the heavily armed Iraqi army fled the city turning it over to ISIS virtually without any fight<sup>3</sup>. ISIS entered the city and took 40 of the Turkish embassy workers including the ambassador and his family hostage. After a while, Turkish special forces rescued the hostages following much hard work.

It appears to me that the people, who control and manage ISIS, unleash the ISIS terrorists onto those who will not bend to their requests such as Al-Maliki and Barzani just like an owner of a dog would unleash it onto a prey or a treat. I must say that Glory be to my Lord who enabled His Messenger (pbuh) to describe the relationship of *Kharijites* and their masters of the people of Hellfire exactly more than 1400 years ago.

The Messenger of Allah also described the *Kharijites* who will come at the end of time as “young idiots”. This description fits to those who join ISIS. They think, I am sure, that they are serving Islam but what these imbeciles don't realize is they have become a tool in the hands of the enemies of Islam. The enemy uses them to fight Islam and Muslims causing great destabilization in the Muslim world.

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3 I believe this is not an ordinary occurrence. The very people who ordered ISIS to march to Mosul also ordered the Iraqi army to desist.

The enemy seems to use them not only while they are alive but they are even taken advantage of after they are dead. I read in a paper that in Mosul there is a medical facility where they take the fatally wounded ISIS terrorists. Their organs are stolen and then sold on the black market.

Many of the youth who join these terrorist groups are legally adults but don't the parents have any fault? I believe Muslims neglect the spiritual education of their children. They seem to think that parental responsibility is limited to food, shelter, entertainment and secular education. They do not take the time to teach their kids the correct creed of Islam. Nor do they take the time, especially in the West, to show their kids where to get the reliable and authentic information about Islam.

As a results, those kids that are inclined towards the worldly life, may become nominal Muslims only or even leave Islam. As for those who are inclined towards spiritual life, if not properly guided, may be lured by the professional recruiters of groups like ISIS and become fools in the hands of the enemies of Islam fighting Muslims all while thinking that they are serving Islam.

Thus, I wanted to compile in this booklet what some of the scholars of main stream Islam (*ahl al-sunna wa al-jamaa'h*) had to say regarding the trinity of *tawheed* and *tawassul*. Hopefully the reader will appreciate how dangerous this *bid'ah* is and how it resulted in grave consequences in terms of suffering and much bloodshed in the Muslim world.



As Muslims, we should teach our children the correct creed and understanding of Islam to stop the constant flow of mindless Muslim youth to keep savage terrorist groups such as ISIS going. If we can accomplish this, we will have dried up the wetland and groups such as ISIS will die out automatically, otherwise we will be just fighting the mosquitoes.

May Allah make this little effort a means by which the truth can be understood. Ameen!

All praise is due to Allah and may His peace and blessings be upon our Master Muhammed, upon his Family, his Companions and upon those who follow in their footsteps until the day of judgment. Ameen!

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## **Refutation of Dividing Tawheed into Al-Uloohiyya<sup>4</sup> and Al-Ruboobiyya<sup>5</sup>**

by Hujjat Al-Islam Yusuf Al-Dajwi Al-Maaliki Al-Azhari

We have received many letters where the senders are asking about *Tawheed Al-Uloohiyya* (oneness in Divinity) and *Tawheed Al-Ruboobiyya* (oneness in Lordship) the following questions:

- What does each of them mean?
- What is their consequence?
- What is difference between them?
- What is the evidence supporting or refuting this division?

We respond to these questions by the help of Allah as follows:

The person who came up with this isolated (*shaadh*) view is Ibn Taymiyya. He said:

"The messengers have only been sent with *Tawheed Al-Uloohiyya* which is dedicating the worship to Allah (sw) alone. As for the *Tawheed Al-Ruboobiyya* - which is the belief that Allah (sw) is the Lord of the worlds and sustains everything therein- no one disbelieves in this *tawheed*, neither Muslims nor disbelievers (*kuffaar*). The proof for this is the saying of Allah (sw):

﴿And should you ask them Who created them, Who created the heavens and the earth? They would most certainly say: Allah...﴾<sup>6</sup>

The followers of Ibn Taymiyya said:

4 Divinity

5 Lordship

6 Surah Loqmaan, 25 and Surah Al-Zumar 38

"Those who do *tawaasol* through the Prophets and the saints (*awliyyaa*), seeking intercession through them, calling them during calamities, are in fact worshipping them and are thus disbelievers despite the fact that they are believers in *Tawheed Al-Ruboobiyya* and they disbelieve in the idols, angels or Jesus (pbuh) as Lord. They are considered disbelievers not because of *Tawheed Al-Ruboobiyya* but because of *Tawheed Al-Uloohiyya* where they worshiped other than Allah (sw). This applies also to the visitors of graves where they do *tawassul* with the saints (*awliyyaa*) [in the grave], or call them for help and request from them what can only be fulfilled by Allah (sw). Muhammed bin Abdulwahhaab [went even further and] said:

"The disbelief of those [Muslims described above] is worse than the worshipers of idols (polytheists)."

If I wanted, I would have quoted his sad and bold statement in full but the above statements summarize his opinion. They have multiple claims. Let's treat them one at a time first by way of reason (*'aql*) and then by way of comparing and contrasting with the sacred texts (*naql*).

Their saying that *tawheed* is divided into *Tawheed Al-Uloohiyya* and *Ruboobiyya* is not known by anyone before Ibn Taymiyya. Not only it was unknown before him but it is also illogical (*ghayr ma'qool*) as we will see. The Messenger of Allah did not use to tell anyone who sought to enter Islam: There are two types of *tawheed* (i.e., *Tawheed Al-Ruboobiyya* and *Tawheed Al-ulooihiyya*) and you won't be a believer until you bear witness to both. He (pbuh) did not imply this

in the slightest way in any of his statements. Nor was it ever heard from any of the righteous predecessors; yet the dividers of *tawheed* boast that they are following the righteous predecessors in every way. There is no sense in dividing the *tawheed* in this way for the true God is also the true Lord and the false god is the false lord. He who is not the true Lord is not worthy of worship as God. There is no use in worshipping someone whom we don't believe to be the Lord who is capable of helping or punishing if he so wishes.

The Lordship and Divinity are inseparable:

﴿The Lord of the heavens and the earth and what is between them, so serve Him and be patient in His service, Do you know any one equal to Him?﴾<sup>7</sup>

In this verse, Allah (sw) links the worship with the Lordship. As we said, there is no point in worshipping someone who is helpless. Allah (sw) says:

﴿That they do not make obeisance to Allah, Who brings forth what is hidden in the heavens and the earth...﴾<sup>8</sup>

This verse indicates that one is not deserving of being prostrated to except if his omnipotence is fully established.

Thus far we have established that there is no point in worshipping nor prostrating to anyone other than the omnipotent Lord of the worlds by way of reason.

Let us now bring evidences from the sacred texts. As for the Qur'anic evidences, Allah (sw) says:

﴿And neither would he enjoin you that you should take

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7 Surah Maryam, 25

8 Surah Al-Nahl, 25

the angels and the prophets for lords...<sup>9</sup>

This verse clearly states that polytheists believed in multiple lords. Despite the fact that the Qur'an made it very clear that the polytheists made angels into lords, Ibn Taymiyya and Muhammed bin Abdulwahhaab say:

"[The polytheists] are in fact monotheists as far as *Tawheed Al-Ruboobiyya* is concerned. They believe only in one Lord. They only committed *shirk* as far as *Tawheed Al-Uloohiyya* is concerned."

[Prophet] Yusuf (as) said to his two mates in prison when he was inviting them to oneness (*tawheed*) of Allah (sw):

﴿Are many lords differing among themselves better, or the One Allah, Supreme and Irresistible?﴾<sup>10</sup>

Allah (sw) said:

﴿Yet do they reject (Him), the Most Gracious! Say: "He is my Lord.."﴾<sup>11</sup>

As for the polytheists, they don't take Him as Lord. An example of this is the following verse addressing those who deny the his Lordship:

﴿But (I think) for my part that He is Allah, my Lord﴾<sup>12</sup>

Look at the confession of the polytheists on the Day of Judgment as recorded in the Qur'an:

﴿By Allah, we were truly in an error manifest ♦ When

9 Surah Ali Imraan, 80

10 Surah Yusuf, 39

11 Surah Ra'd, 30

12 Surah Al-Kahf, 38



we held you<sup>13</sup> as equals with the Lord of the Worlds.<sup>14</sup>  
That is to say that the polytheists held their idols as lords equal with Allah (sw).

Behold the statement of Allah (sw):

﴿When it is said to them, "Prostrate to [Allah] Most Gracious!", they say, "And what is [Allah] Most Gracious?" Shall we prostrate to that which you command us?"﴾<sup>15</sup>

Does the one who is being quoted in the above verse sound like a monotheist (*muwahhid*) or a confessor [of disbelief]?

Then look at the saying of Allah [regarding the polytheists]:

﴿"They dispute regarding Allah."﴾<sup>16</sup>

There are many other verses in the Qur'an but for the sake of keeping this article short, we will suffice with what has been quoted.

[It should be clear from the verses cited thus far that] the polytheists did not believe in the *Twaheed al-Ruboobiyya*, as Ibn Taymiyya claimed, and that Yusuf (as) wasn't calling them to the *Tawheed Al-Ruboobiyya* alone since Yusuf (as) did not have a concept called *Tawheed Al-Ruboobiyya* and another concept called *Tawheed Al-Uloohiyya*. Do they<sup>17</sup> know *tawheed* better than Yusuf (as)? Or do they consider him mistaken when he used the word lords (*arbaab*) instead of gods (*aaliha*)?

13 Idols (*Tafseer Al-Nasafi*, 2/212)

14 Surah Al-Shuaraa', 97-98

15 Surah Al-Furqaan, 60

16 Surah Al-Ra'd, 13

17 Ibn Taymiyya and his followers.

Allah (sw) says regarding the covenant [between Him and mankind]:

﴿Am I not your Lord (who cherishes and sustains you)?  
They said: "Yea! We do testify!"﴾<sup>18</sup>

If acknowledging the Lordship of Allah were not enough and the polytheists were believers in the Lordship of Allah but it was not sufficient (as Ibn Taymiyya claims) the above formula for the covenant would not be sufficient. Nor would it be correct for the polytheists to say on the Day of Judgment as recorded in the Qur'an:

﴿Surely, we were heedless of this﴾<sup>19</sup>.

If acknowledging the Lordship of Allah (*Tawheed Al-Ruboo-biyya*) were not enough, Allah (sw) would change the ritual of the covenant such that He would give them a chance to acknowledge the Divinity of Allah (*Tawheed Al-Uloohiyya*) as Ibn Taymiyya and his followers claim.

We could continue on responding to their claims if we wanted but it should be obvious to you that if acknowledging the Lordship (*Tawheed Al-Ruboo-biyya*) was not an implicit acknowledgment of Divinity (*Tawheed Al-Uloohiyya*) or vice versa, Allah (sw) would have requested mankind in the above covenant to also acknowledge *Tawheed Al-Uloohiyya*.

Allah (sw) says:

﴿It is He Who is Allah in heaven and Allah on earth...﴾<sup>20</sup>

18 Surah Al-A'raaf, 172

19 The covenant mentioned earlier in this verse (Surah Al-A'raaf, 172)

20 Surah Al-Zukhrof, 84

He is God on earth even if there was not a believer on the face of the earth that worshiped him as will be the case at the end of time. If they say that "He is God" here it means He deserves to be worshiped. We would say: Thus, there is no difference between 'God' and 'Lord' for He who is worthy of worship is none other than the Lord Himself. The Pharaoh argued with Moses (as) only with regards to Lordship when he said:

﴿I am your Lord, Most High.﴾<sup>21</sup>

Pharaoh then said:

﴿If you take other gods besides me I will surely imprison you.﴾<sup>22</sup>

As for the statements of the Prophet (pbuh), the hadith regarding the question posed by the angels to a person right after he is buried: "Who is your Lord?" The angels only ask about the Lord. They don't query, "Who is your God?" This is because the angels don't make a distinction between 'Lord' and 'God' for they are neither followers of Ibn Taymiyya (*tay-miyyeen*) nor blunderers (*mutakhabbiteen*). According to Ibn Taymiyya and his followers, the angels should also ask the dead about their God or both their God and Lord.

As for the saying of Allah:

﴿And if you asked them, Who created the heavens and the earth, they will certainly say "Allah".﴾<sup>23</sup>

The polytheists say with their tongues what is not in their heart; they respond according to the circumstances. Per-

21 Surah Al-Naazi'aat, 24

22 Surah Al-Su'aara, 29

23 Surah Loqmaan, 25 and Surah Al-Zumar, 38

haps they were defeated by the clear and undeniable proof and were forced to accept the above statements even though deep down inside it is not what they believe. The evidence is the other statements of theirs found in the Qur'an that contradicts this one. For example they claim that their idols can benefit or harm someone. They are utterly ignorant of Allah (sw). They hold idols in higher esteem than Allah (sw). Look at what they said to Hud (as):

﴿We cannot say aught but that some of our gods have smitten you with evil.﴾<sup>24</sup>

In the presence of this verse, how can Ibn Taymiyya [and his followers] claim that the polytheists believed that the idols can neither benefit nor harm?

Look at also their claim:

﴿Out of what Allah hath produced in abundance in tilth and in cattle, they assign Him a share: they say, according to their fancies: "This is for Allah and this is for our 'partners'! But the share of their 'partners' reaches not Allah, whilst the share of Allah reaches their 'partners'! Evil (and unjust) is their assignment!﴾<sup>25</sup>

They prefer their idols over Allah in the most benign matters. Allah (sw) exposes their creed in the following verse:

﴿And We do not see with you your intercessors about whom you asserted that they were (Allah's) associates

24 Surah Hud, 54

25 Surah Al-An'aam, 136. The disbelievers used to plant crops for their false gods and for Allah. If the plots for the false gods were producing less and that for Allah was producing more, they would switch the plots such that the false gods always got the bigger amount of offerings. [Tr. *Tafseer Abi Al-Sa'ood*, 2/448]

in respect to you; certainly the ties between you are now cut off and what you asserted gone from you. ﴿26

Allah (sw) mentions in the above verse that the polytheists took the idols as Allah's associates. An example of this is the saying of Abu Sufyan the day of Uhud "Show your superiority O Hubell!" and the Prophet (pbuh) responded with "Allah is most Supreme and Exalted."

Can you look at the above statement of Abu Sufyan and tell me what you see of *tawheed* (monotheism) that Ibn Taymiyya attributes to the polytheists and then say: "They are the same as believers [in *Tawheed Al-Ruboobiyya*] but lacking the *Tawheed Al-Uloohiyya*?"

Then, look at the saying of Allah

﴿They deny the Most Merciful. Say: He is my Lord.﴾<sup>27</sup>  
That is to say: The polytheists don't consider Him Lord.

Take a look at what those, who deny His Lordship, will say on the Day of Judgment:

﴿By Allah! We were certainly in blatant error when we made you equal to the Lord of the worlds.﴾<sup>28</sup>

According to this verse, the polytheists took the idols as lords besides Allah (sw). This should be evident to anyone who has not spoiled his God-given natural disposition (*fitra*).

﴿And when it is said to them: Prostrate to the Most

26 Surah Al-An'aam, 94

27 Surah Al-Ra'd, 30

28 Surah Al-Suaraa, 97& 98



Merciful, they say what is the Most Merciful?<sup>29</sup>

Do you see any element of *tawheed* in the above response?

Perhaps a stronger piece of evidence than what has been cited is the following verse [which demonstrates that polytheists assuredly reject *tawheed*].

﴿And do not abuse those whom they call upon besides Allah, lest exceeding the limits they should abuse Allah out of ignorance.﴾<sup>30</sup>

Do you see any sign of *tawheed* in the polytheists' beliefs described in the above verse and many other similar verses? As for the *taymiyyoon* (followers of Ibn Taymiyya), they still say that the polytheists were monotheists as far as the *Tawheed al-Uloohiyya* is concerned. They claim also that the Messenger of Allah (pubh) did not fight them except for their disbelief in the *Tawheed Al-Uloohiyya*. I don't understand what benefit there is in saying that they were monotheists as far as the *tawheed* of Lordship is concerned when in fact they belied the Prophets, refused what was sent to them [from Allah in terms of revelation], they deemed permissible what Allah made forbidden, they disbelieved in the resurrection<sup>31</sup> [and life after death], they believed that Allah has a

29 Surah Al-Furqaan, 60

30 Surah Al-An'aam, 108

31 Allah (sw) recorded a statement of Ibrahim (as) in Surah Al-Shuaraa (77-81) where he says: {For they are enemies to me; not so the Lord of the Worlds; Who created me, and it is He Who guides me; Who gives me food and drink, And when I am ill, it is He Who cures me; Who will cause me to die, and then give me life (again).}

Among the attributes that Ibrahim (as) lists for the Lord of the Worlds is that he takes life and gives life (i.e., resurrects). Yet, once Ubay bin Khalaf came to the Prophet (pbuh) with withered bones and crushed

wife, a son and that angels were His daughters<sup>32</sup>.

﴿Now surely it is of their own lie that they say: Allah has begotten; and most assuredly they are liars.﴾<sup>33</sup>

Yet, according to the *taymiyyoon*, the Messenger of Allah did not fight the polytheists for any of the above reasons but their disbelief in the *tawheed* of Divinity (*Tawheed Al-Uloohiyya*). They claim that the polytheists are just like Muslims [as far as *tawheed* of Lordship is concerned.] According to Ibn Abdulwahhaab, Muslims are more in disbelief than the polytheists of Mecca<sup>34</sup>!!

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them in his hand. Then hurling it up he said: "O Muhammed, do you claim that your Lord will give life to what you now see?" The Prophet(pbuh) responded and said: "Yes. He will also resurrect you and put you in Hell." Upon this conversation, the following verses were revealed from Surah Yaaseen (78-79): ﴿And he makes comparisons for Us, and forgets his own (origin and) Creation: He says, "Who can give life to (dry) bones and decomposed ones (at that)?﴾ ♦ Say, "He will give them life Who created them for the first time! for He is Well-versed in every kind of creation!﴾ (*Tafseer Abi Al-Sa'ood*, 5/314)

In these verses, Allah (sw) declares that the polytheists of Mecca such as Ubayy bin Khalaf did not believe that Allah(sw) is able to give life to the dead, which is part of the *Tawheed Al-Ruboobiyya*, how can then Ibn Taymiyya, Ibn Abdulwahhab and his followers claim that the polytheists of Mecca were believers in *Tawheed Al-Ruboobiyya*? This reminds me of the statement of Dr. Ahmad Dawood of Sudan when he said: "As if the chap (*zowl*) who divided the *tawheed* into three, never saw the Qur'an." [Tr.]

32     *Astaghfirollah* (God forbid!!).

33     Surah Al-An'aam, 151 &152

34     Once, I was sitting in a Masjid after a congregational prayer in the US, the Imam started reading from the book of Ibn Abdulwahhab called *Kitaab Al-Tawheed*. A few minutes in to the lesson, in explaining the above statement in the book, he said: "The *mushriks* of Mecca were better believers than majority of the people in my country." I was baffled by the boldness of the Imam. After seeing all these mis-

After all this, we would say to the proponents of the trinity of *tawheed*, even if we assume that there is a difference between *Tawheed Al-Ruboobiyya* and *Tawheed Al-Uloohiyya*, as you claim, doing *tawassul* does not violate *Tawheed Al-uloohiyya* since it is not worship neither legally (*shar'an*), nor linguistically nor customarily. No one says that calling on holy people or doing *tawassul* to them is a form of worship nor did the Messenger of Allah (pbuh) inform us that it is so. If calling people or making *tawassul* to them was a form of worship or anything close to it, it wouldn't be permissible with either the living nor dead.

If someone says that Allah (sw) is closer to us than our jugular vein, there is no need for intermediaries or *tawassul*. We would say, he memorized a tidbit of knowledge but is ignorant of a ton of other information. According to his view, one has to abandon all means but the life in this world depends on means according to the laws that the Creator placed. According to his line of argument, there can't be any intercession in the hereafter but it is obligatory for everyone Muslim to know that there is intercession in the hereafter. His line of argument would dictate that intercession in the hereafter is unnecessary since Allah (sw) is closer to us than means or intercessor.

Furthermore, according to his view, Omar (ra) made a mistake when he said during a prayer for rain:

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guided people I can only say: "O Allah, please don't make us of those seeing they see not, hearing they hear not neither do they understand after they turned their faculty of reason over to their "shaykhs" and are lead like beasts (*bahaa'im*). O Allah, please do not deprive us of your Guidance and Mercy even for a duration of a blink of an eye." Ameen! [Tr.]

"[O our Lord, we come to You seeking the intercession of(*natawassalu ilayka bi*) the uncle of Your Prophet (pbuh), Al-Abbaas.."

In short, according to his line of argument, Muslims should cease utilizing the means for anything in this world. This goes against the Divine laws upon which this universe is built. This would mean that the proponents of the trinity of *Tawheed* should also apply this to themselves and stop calling others for help or assistance or stop utilizing the means whereas they use the means more than many other people.

Let us not neglect to mention that as far as *tawassul* is concerned, there is no difference between the living and dead since the one who does *tawassul* does not ask the dead for anything but instead he asks Allah to accept his prayer or grant his wish for the sake of His righteous servant. Are there any signs of attributing Divinity to the dead in this practice? Or is this undoubtedly a permissible practice? What is the matter with these people that they are ignorant of it whilst the majority of Muslims know that *tawassul* is a permissible, or rather a good practice? Consider the books of the four *madhhabas*, even the *Hanbali madhhab*. When they talk about the manner of visiting the grave of the Prophet (pbuh), they explain that making *tawassul* whilst there is recommended. Ibn Taymiyya then came and went against the consensus (*ijma'*) of the Muslim scholars and contradicted the textual evidences and reason.

(End of the article '*Refutation of Dividing Tawheed into Al-Uloohiyya and Al-Ruboobiyya*)

## **Guiding Words Proclaiming the Falsity of Dividing Tawheed in to Three Parts**<sup>35</sup>

by Dr. Omar Abdullah Kaamil

### **Introduction**

Dividing *tawheed* in to *Tawheed Al-Ruboobiyya*, *Uloohiyya* and *Al-Asmaa Wa Al-Sifaat* was not known prior to Ibn Taymiyya. The Messenger of Allah (pbuh) did not tell someone who wanted to enter Islam that there are two types of *tawheed* (i.e., of Lordship and of Divinity) and one won't become Muslim unless and until he acknowledges both. Nor did the Prophet (pbuh) imply the multiplicity of *tawheed* in any way nor was it reported from any of the righteous predecessors until the seventh century where Ibn Taymiyya divided *tawheen* in to three parts:

1. ***Tawheed Al-Ruboobiyya***: Ibn Taymiyya claimed that Muslims and polytheists alike acknowledge this type of *tawheed*. *Tawheed Al-Ruboobiyya*, according to Ibn Taymiyya, means that one has to believe that Allah is the sole creator, sustainer and disposer of affairs in the universe.
2. ***Tawheed Al-Uloohiyya***: This means worshiping Allah alone. Ibn Taymiyya says: "The true God is the one who deserves to be worshiped ... and the *tawheed* means that you worship Him alone without associating any partners."<sup>36</sup>
3. ***Tawheed Al-Asmaa Wa Al-Sifaat***: It means, according to Ibn Taymiyya, believing in the attributes of Allah according to the apparent literal meaning.

35 Partial translation of the booklet "*Kalimatun Hadiyah Fi Bayaani Khataai Al-Taaseem Al-Thulaathiy Li Al-Tawheed*."

36 *Al-Tadmeriyya*, Page 106.



Ibn Taymiyya says in his *Minhaaj Al-Sunnah* talking about the Muslims, Scholars of the Islamic Creed of Ash'aris and others:

"They took out from *tawheed* what is part and partial of it such as *Twheed Al-Uloohiyya* and believing in the attributes of Allah according to the apparent literal meaning. The only thing left in *tawheed* for them is *Tawheed Al-Ruboobiya* which is to believe that Allah is the Creator of all things and their Lord. This last type of *tawheed* is even acknowledged the polytheists. Allah (sw) says about them:

﴿If thou ask them, who it is that created the heavens and the earth. They will certainly say, "(Allah)". Say: "Praise be to Allah." But most of them understand not.﴾<sup>37</sup>

﴿Say: "Who is it in whose hands is the governance of all things, - who protects (all), but is not protected (of any)? (say) if ye know." ♦ They will say, "(It belongs) to Allah." Say: "Then how are ye deluded?"﴾<sup>38</sup>

﴿And most of them believe not in Allah without associating (other as partners) with Him!﴾<sup>39</sup>

Some of the righteous predecessors said that when the polytheists were asked as to who created the heavens and the earth, they would respond: "Allah," yet they used to worship idols. The *tawheed* that Allah (sw) demands of his slaves is *Tawheed Al-Uloohiyya* which

37 Surah Loqmaan, 25

38 Surah Al-Mo'minoon, 86 & 87

39 Surah Yusuf, 106.

contains *Tawheed Al-Ruboobiyya* and it means that only Allah (sw) is worshiped without any partners..."<sup>40</sup>

He said in his article called "Ahl Al-Suffa"<sup>41</sup>:

"*Tawheed Al-Ruboobiyya* alone is not sufficient and does not guarantee that one is not a disbeliever."

Ibn Abdulwahhaab said in his book called "*Kashf Al-Shuboha*":

"The last of the Messengers, Muhammed (pbuh) who destroyed the statues of these righteous people, was sent to a people who used to worship, perform Hajj, give charity and remember Allah often. However they used to take some of the creation as intermediaries between them and Allah. They used to say, "We want them to get us closer to Allah and we want their intercession for us with Allah." Their intercessors included those of the angels, Jesus (pbuh) and Mary (as) and other righteous people."<sup>42</sup>

He also says:

"These polytheists accept and acknowledge that Allah is the sole Creator without any partner, He is the sole Sustainer, He is the sole giver of life and taker of life, He is the sole disposer of affairs in the universe, and that all seven heavens and the earth and their inhabitants are all His slaves and worshipers He does with as He pleases and when He pleases."

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40 *Minhaaj Al-Sunnah*, Pages 2 & 6.

41 Page 34

42 *Kashf Al-Shuboha*, Pages 3-4

Then he quoted a few verses from the Qur'an to prove that the polytheists are as he just described them and he added:

"When it is established that the Messenger of Allah (pbuh) fought them so that only Allah (sw) is called upon, vow is made to Him, sacrifices made only for His sake, only His aid is sought after and all for of worship is dedicated to Allah alone, then you must realize that their acknowledging the *Tawheed Al-Ruboobiyya* did not make them enter into the circle of Islam and the fact that they turn towards the angels, the Prophets, the saints seeking their intercession to get closer to Allah is what made their blood and their wealth permissible. It should now be clear that the *tawheed* to which the Messengers called is the *Tawheed Al-Uloohiyya* and that is exactly what the polytheists refused."

How could the Messenger of Allah (pbuh) stay quiet about a matter such as this? How was it possible that all the scholars of the Ummah missed this point for seven centuries until the coming of Ibn Taymiyya? Or was it that the generations before Ibn Taymiyya were not on the creed of the *ahl al-sunna wa al-jamaa'ah* and that the *ahl al-sunna wa al-jamaa'ah* are those who follow this division of *tawheed*?

This division of *tawheed* into three is illogical. The true God is at the same time the true Lord and vice versa. These two words are inseparable in that when (the word) 'God' is used 'Lord' is implied and when 'Lord' is used 'God' is also implied. We find that they are used interchangeably in the Qur'an, in hadith, and in the statements of the scholars alike.

The Holy Qur'an and prophetic tradition indicates the unrepeatability of *Tawheed Al-Uloohoyya* and *Ruboobiyya*. Allah (sw) says:

﴿(Kept them away from the Path), that they should not worship Allah, Who brings to light what is hidden in the heavens and the earth, and knows what ye hide and what ye reveal.﴾<sup>43</sup>

This verse establishes that none deserves to be prostrated to except the Omnipotent and Omniscient.

Allah (sw) says:

﴿And neither would he enjoin you that you should take the angels and the prophets for lords...﴾<sup>44</sup>

This verse clearly states that the polytheists worshiped multiple lords. Despite this Divine injunction, the proponents of the *bid'ah* of trinity of *tawheed* say: The polytheists believed in the *Tawheed Al-Ruboobiyya* and they only have one Lord. They became polytheists because they associated partners with Allah in the *Tawheed Al-Uloohiyya*!!

Look at what the polytheists will say on the Day of Judgment:

﴿By Allah, we were truly in an error manifest. When we held you<sup>45</sup> as equals with the Lord of the Worlds.﴾<sup>46</sup>

That is to say that the polytheists held their idols as lords

43 Surah Al-Naml, 25

44 Surah Ali Imraan, 80

45 Idols (Tafseer Al-Nasafi, 2/212)

46 Surah Al-Shuaraa', 97-98

equal with Allah (sw).

Allah (sw) says:

﴿Am I not your Lord (who cherishes and sustains you)?

They said: "Yea! We do testify!"﴾<sup>47</sup>

If acknowledging the *Tawheed Al-Ruboobiyya* was not enough, then it would not have been enough to take the covenant with just the Lordship (Am I not your Lord?) Nor would it be correct for them to say:

﴿Surely, we were heedless of this.﴾<sup>48</sup>

If the *Tawheed Al-Uloohiyya* were not included in the *Tawheed Al-Ruboobiyya*, then the wording of the covenant would not be enough and the mankind would have to have been asked to acknowledge also the *Tawheed Al-Uloohiyya* as part of the covenant. The fact that Allah (sw) asked for the acknowledgment of His Lordship means that *Tawheed Al-Uloohiyya* is already included in *Tawheed Al-Ruboobiyya*.

As for evidence from the Sunnah [that the *tawheed* is insuperable], there is the questioning of the two angels<sup>49</sup> of an individual right after burial - only about his Lord. They only say, "Who is your Lord?" This is because the angels do not distinguish between Lord and God. According to the view of the proponents of trinity of *tawheed*, the angels would have to ask: Who is your God not Who is your Lord? Or, they would have to ask both questions.

<sup>47</sup> Surah Al-A'raaf, 172

<sup>48</sup> The covenant mentioned earlier in this verse (Surah Al-A'raaf, 172)

<sup>49</sup> Narrated by Muslim (2871), Abu Dawood (4753), Al-Tirmidhy (3120), Al-Nasaai (2057) and Ibn Maja (4269).

Thus, limiting the *Tawheed Al-Ruboobiyya* to 'tawheed of Creation' is a mistake and a dubious statement. This is because Lordship is not limited to creation only, as we have shown previously, but it also includes the administration of the universe as well as disposing of its affairs. Not all the polytheists and disbelievers were in agreement regarding the Lordship nor did they all believe in the *Tawheed Al-Ruboobiyya* as the proponents of trinity of *tawheed* claim.

Some of the disbelievers at the time of the Prophet (pbuh) were atheists and disbelieved in resurrection and life after death. Some of them were polytheists who associated partners with Allah (sw) and claimed that their idols were partaking in the creation as well as in controlling some of the matters of the universe. There were people of the book who believed in multiple gods. Yet Ibn Taymiyya and his followers speak of the disbelievers as if they were one group having the same belief.

After all this, how can someone describe the word 'Lord' as just the Creator and the Originator?

Let us now examine the usage of the word 'God' in the Qur'an.

### ***Use of the Word ilaah (a god) in the Qur'an***

Upon beholding the Qur'an, we see that the word 'God' is a general term that is used for the same meaning as His exalted name "Allah" but the latter is the clearest of all names that can refer to Him (sw). We find that the understanding from these two words are one and the same to the extent that the word "Allah" is used in place of "God" as a descrip-



tion, not as a proper noun in this verse:

﴿And He is Allah in the heavens and on earth. He knoweth what ye hide, and what ye reveal, and He knoweth the (recompense) which ye earn (by your deeds).﴾<sup>50</sup>

This verse is a parallel of the following verse [where the word God instead of Allah]:

﴿It is He Who is God in heaven and God on earth; and He is full of Wisdom and Knowledge.﴾<sup>51</sup>

The use of His exalted name "Allah" in this verse and the like is a synonym for "the God (*al-ilaah*)". That is to say: "He is the God Who is ..."

Whoever studies the verses in which the word "the God (*al-ilaah*)" is mentioned, finds that this word is used to mean a He Who does what the Lord must do --either all of it or some of it-- from creation, to managing, to having full control over all affairs in the universe etc. In addition He is the only One deserving to be worshiped since He possesses the above qualities. Examples of such verses include:

1. ﴿If there were, in the heavens and the earth, other gods besides Allah, there would have been confusion in both! But glory to Allah, the Lord of the Throne: (High is He) above what they attribute to Him!﴾<sup>52</sup> The confusion in heavens and on earth won't happen by the mere fact of multiplicity of gods unless and until we take the word "the God (*al-ilaah*)" in this verse to

50 Surah Al-An'aam, 3  
51 Surah Al-Zukhruf, 84  
52 Surah Al-Anbiyaa, 22

mean the disposer of affairs and the manger of the matters of the universe.

2. ﴿No son did Allah beget, nor is there any god along with Him: (if there were many gods), behold, each god would have taken away what he had created, and some would have lorded it over others! Glory to Allah. (He is free) from the (sort of) things they attribute to Him!﴾<sup>53</sup> In this verse, "the God (*al-ilah*)" is described as the Creator, Disposer of affairs, Victor over all things.
3. ﴿Say: If there had been (other) gods with Him, as they say,- behold, they would certainly have sought out a way to the Lord of the Throne!﴾<sup>54</sup> Seeking out a way to the Lord of the Throne would necessitate multiple creators, disposer of affairs, victors who control the universe.

### ***Use of the Word rabb (a lord) in the Qur'an??***

The word "Lord (*rabb*)" is used in the Noble Qur'an, as in the language, with various shades of meaning:

1. Upbringing (*al-tarbiya*)
2. Mending and caring (*al-islaah wa al-ri'aaya*)
3. Governance and politics (*al-hukooma wa al-siyaasa*)
4. Owner (*al-maalik*)
5. Possessor (*al-saahib*) as in the saying of Allah (sw) in Surah Quraysh (3): {Let them adore the Lord of this House.}

The original meaning of this word 'Lord (*rabb*)' is He in Whose hand is the power of administration, managing, and bringing about what is necessary. This is the general meaning of the

53 Surah Al-Muminoon, 91

54 Surah Al-Israa, 42

term and being a creator is not among its meanings as some claim.

### ***The Falsity of Dividing Tawheed in to Three Parts***

Allah (sw) says:

﴿Behold! Verily to Allah belong all who dwell in the heavens and on earth. Those who follow [alleged] partners apart from Allah follow nothing but conjecture. They do nothing but lie.﴾<sup>55</sup>

﴿He merges Night into Day, and He merges Day into Night, and He has subjected the sun and the moon (to His Law): each one runs its course for a term appointed. Such is Allah your Lord: to Him belongs all Dominion. And those whom ye invoke besides Him have not the least power.﴾<sup>56</sup>

These two verses indicate that the polytheists believed that the lords they were worshiping had a share in the dominion (*mulk*) and that they had influence on the Divine plan of Allah. The verses conclude by saying that what they believe is only conjecture. The lords or the idols they worshiped had no influence over the Divine Plan nor can they create anything.

Allah (sw) also says:

﴿Say: "Do ye see what it is ye invoke besides Allah?﴾<sup>57</sup>

55 Surah Yunus, 66

56 Surah Faatir, 13

57 The words "besides Allah ()" in this verse indicates that the polytheists were not simply taking the idols as intermediaries or intercessors but in fact they were considering them lords besides Allah.

Show me what it is they have created on earth, or have they a share in the heavens? Bring me a book (revealed) before this, or any remnant of knowledge (ye may have), if ye are telling the truth! ﴿٥٨﴾

This verse proclaims that the polytheists believed that their lords had a share in the Lordship (*ruboobiyya*) of Allah and that is why Allah (sw) demanded them to bring forth their evidence if they were speaking the truth.

How then can Ibn Taymiyya and his followers claim that the polytheists were believing in Allah and were monotheists as far as the oneness of His Lordship (*Tawheed Al-Uloohiyya*), despite the fact that Allah (sw) describes them as the violators of His covenant?!

﴿Those who break Allah's Covenant after it is ratified...﴾ ﴿٥٩﴾

What is the covenant that is mentioned in this verse? Isn't it the first covenant that Allah took from mankind as described in the following verse?

﴿When thy Lord drew forth from the Children of Adam - from their loins - their descendants, and made them testify concerning themselves, (saying): "Am I not your Lord (who cherishes and sustains you)?"- They said, "Yea! We do testify!" (This), lest ye should say on the Day of Judgment: "Of this we were never mindful."﴾ ﴿٦٠﴾

Did Allah (sw) take the covenant by saying "Am I not your

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58 Surah Al-Ahqaaf, 4

59 Surah Al-Baqara, 27

60 Surah Al-A'araaf, 172

God?" Did not Allah (sw) say:

﴿In the case of those who say, "Our Lord is Allah, and, further, stand straight and steadfast, the angels descend on them (from time to time): "Fear ye not! (they suggest), Nor grieve! But receive the Glad Tidings of the Garden (of Bliss), that which ye were promised!﴾<sup>61</sup>?

Why would the polytheists then end up in hellfire after having believed in the Lordship of Allah?

Didn't Pharaoh say:

﴿I am your Lord, the Most High.﴾<sup>62</sup>

Where is the *Tawheed Al-Ruboobiyya* of Pharaoh and his followers?

Didn't the Prophet (pbuh) inform us that the two angels ask everyone in the grave who his Lord is not who his God is?

The truth is that the word god (*ilaah*) and lord (*rabb*) are used interchangeably in the Qur'an as synonyms. The evidence is that 'the God' and 'the Lord' are one and the same thing in the Qur'anic and prophetic usage and are also found in the Qur'an itself and in the tradition of the Messenger of Allah (pbuh).

Allah (sw) relates the words of Yusuf (as) in Surah Yusuf (39):

﴿"Oh my two companions of the prison! (I ask you), are many lords differing among themselves better, or the One Allah, Supreme and Irresistible?﴾

61 Surah Fussilat, 30

62 Surah Al-Naaziat, 24

He said thereafter:

﴿If not Him, ye worship nothing but names which ye have named,- ye and your fathers,- for which Allah hath sent down no authority. The command is for none but Allah. He hath commanded that ye worship none but Him, that is the right religion, but most men understand not...﴾<sup>63</sup>

The "many lords" referred to in the above verse were being worshiped [not just taken as intermediaries or intercessors].

Allah (sw) said regarding Jesus (pbuh):

﴿Nor would he instruct you to take angels and prophets for Lords and patrons...﴾<sup>64</sup>

He said regarding the same subject in another place:

﴿And behold! Allah will say: "O Jesus the son of Mary! Didst thou say unto men, worship me and my mother as gods in derogation of Allah.?"...﴾<sup>65</sup>

Read the following verse again:

﴿Nor would he instruct you to take angels and prophets for Lords and patrons...﴾<sup>66</sup>

This was the religion of some of the polytheists among the Arabs. They took the angels as lords as did the tribe of *Bani Maleeh* from *Khuzaa'ah*. They used to worship jinn and

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63 Surah Yusuf , 40

64 Surah Ali Imraan, 80

65 Surah Al-Maaida, 116

66 Surah Ali Imraan, 80



claimed that jinn appeared to them. They further believed that they were angels and the daughters<sup>67</sup> of Allah<sup>68</sup>. The fact that they claim that their lords were angels, it is as if they worshiped angels and that is why the angels will renounce the misdeeds of these polytheists as recorded in the Qur'an:

﴿One Day He will gather them all together, and say to the angels, "Was it you that these men used to worship?" ♦ They will say, "Glory to Thee! our (tie) is with Thee - as Protector - not with them. Nay, but they worshiped the Jinns: most of them believed in them (Jinns).">﴿<sup>69</sup>

Then Allah (sw) says regarding the angels:

﴿"If any of them should say, "I am a god besides Him", such a one We should reward with Hell. Thus do We reward those who do wrong."﴾<sup>70</sup>

## Summary

'The Lord' and 'The God' are two terms that the Qur'an uses as synonyms meaning one and the same thing. The polytheist, therefore, who worships the false gods, not Allah, will automatically violate the *Tawheed Al-Ruboobiyya*. The evidence for this is that the formula "*La ilaha illa Allah* (There is no god but Allah)," encompasses the *tawheed* of both *Al-Uloohiyya* and *Al-Roboobiyya*. If it weren't so, *tawheed* of *Al-Ruboobiyya* would be expressed with a formula other than "*La ilaha illa Allah*" and this does not exist. Those who claim otherwise, we would refer them to the following verse:

﴿...Say: "Produce your proof if ye are truthful."﴾<sup>71</sup>

- 67 Tafseer Al-Qurtobi 14/271
- 68 *Astaghfirollah* (God forbid!).
- 69 Surah Saba', 40 & 41
- 70 Surah Al-Anbiyaa', 29
- 71 Surah Al-Baqara, 111

Al-Sanoosi mentions that the formula "*La ilaha illa Allah*" contains both *tawheeds* and that 'The God' is in fact 'The Lord' who is worshiped. And as was stated already the two terms are inseparable.

Allah (sw) says:

﴿"But (I think) for my part that He is Allah, My Lord, and none shall I associate with my Lord."﴾<sup>72</sup>

The disbeliever will say, after having tasted the punishment of Allah, in the hereafter:

﴿...and he could only say, "Woe is me! Would that I had never ascribed partners<sup>73</sup> to my Lord and Cherisher!"﴾<sup>74</sup>

The usage of these terms in the Sunnah is the same as in the Qur'an. For example: Al-Haakim narrates in his "*AL-Mustadrak*" on the authority of Qurra bin Eeyaas (ra) who said:

"On the day of Battle of Qadisiyya...a Zoroastrian said to Mugheera bin Shoo'ba: "I know exactly what brought you Arabs to us. You don't find enough food in your country to eat until you are full. Here, we will give you of the food that you need... " Al-Mugheera said to him: "By Allah, we did not come for that. We were a people who worshiped the rocks and idols. When we saw a rock better than the one we worshiped, we would throw

72 Surah Al-Kahf, 38

73 Allah (sw) says in this verse that the disbeliever will confess on the day of Judgment that he was ascribing partner to Allah as Lord but the proponents of the trinity of *tawheed* say starting from Ibn taymiyya, that the polytheists are believers in the *Tawheed Al-Uloohiyya*.!!! [Tr.]

74 Surah Al-Kahf, 42

the former and start worshiping the latter. We did not know what a Lord<sup>75</sup> is until Allah (sw) sent us a messenger from among us who invited us to Islam and we followed him" ...[to the end of the hadith]"<sup>76</sup>

Al-Hakim said this hadith has an authentic chain even though neither of the *Saheehs* contains it. Al-Dhahabi agreed with Al-Hakim in his "*Talkhees Al-Khabeer*".

Perhaps the clearest evidence that the polytheists disbelieved in both *Tawheed Al-Ruboobiyya* and *Al-Uloohiyya* is that when the angels ask the person in the grave who his Lord is, the disbeliever will say: "I do not know."

(End of the article '*Guiding Words Proclaiming the Falsity of Dividing Tawheed in to Three Parts*)

<sup>75</sup> Al-Mugheera (ra) states clearly in this hadith that they did not know what a Lord (*rabb*) was yet Ibn Taymiyya says they acknowledged the *Tawheed Al-Robbobiyya*!!! [Tr.]

<sup>76</sup> *Al-Mustadrak*, Hadith 5901, 3/510 (Al-Ilmiyya Print)

***Tawassul*<sup>77</sup> - I<sup>78</sup>**

by Hujjat Al-Islam Yusuf Al-Dajwi Al-Maaliki Al-Azhari

We have written a short essay in the past on doing *tawassul* through the Prophet (pbuh) and have warned the extremest and their blind followers against declaring Muslims disbelievers (*takfeer al-muslimeen*). We told them that labeling someone as a disbeliever is not a simple matter and he who takes his religion seriously should shun such a practice.

We have mentioned proofs for its permissibility that any reasonable person will accept and none will dispute over it save the despotic ignoramus.

We have received letters from some of those ignoramuses which were full of insults, defamation and nothing else - proving once again that the weapon of the foolish is indecency and obscenity- not the strength of their proof.

I start by saying that everything that the reader finds in this article of mine of acridity, it is intended for the foolish, the contemptible or the vile among them not the wise. If the reader finds otherwise, it was unintentional and a mistake on our part.

These fools are brainwashed to think that they will destroy

<sup>77</sup> This term literally means "utilizing as a means". In this context, it means, for example, to ask Allah (sw) to answer one's supplication or grant one's wish for the sake of a Prophet or a righteous servant of His due to belief that the latter has a lofty status in the site of Allah (sw).

<sup>78</sup> Taken from *Maqaalat Wa Al-Fataawa* of Al-Shaykh Yusuf Al-Dajwi 1/134

the truth and its people with their foolishness but the more vile they become the more degraded and insignificant they become in our eyes. They failed to understand much of the indications and parables in our essays even though they see themselves as outstanding in what they write.

For the sake of truth and fairness we say: A letter came to us from a resident of Mecca signed by (A.D.) where the sender took a well mannered approach in expressing himself without any defamation unlike what the foolish did. Perhaps we have responded to it in the past and published it. In any case, we will treat the subject again today.

It must be known that the action is attributed sometimes to the doer (e.g., Someone did such and such) and sometimes it is attributed to the Creator (e.g., Allah (sw) did such and such). Both usages do exist in the Arabic language. We can find this usage in the Noble Qur'an. For example:

﴿"For Allah guided whom He will to a path that is straight."﴾<sup>79</sup>

﴿"He whom Allah guides is rightly guided."﴾<sup>80</sup>

In the two verses above, the guidance is attributed to Allah (sw) but in the following verse it is attributed to the Prophet (pbuh).

﴿...and verily thou dost guide (men) to the Straight Way.﴾<sup>81</sup>

This usage is common and known. If these ignoramuses re-

79 Surah Al-Baqara, 213

80 Surah Al-Kahf, 17

81 Surah Al-Shoora, 52

fuse that an action can be attributed to its doer, then they are insane. If they claim that what people say [in terms of action] must be attributed to the Creator not to the doer, then this is a false claim without any proof. Based on this false claim, they considered it permissible to shed the blood of Muslims due to their ignorance and misguidance. Whoever denies that the action can be attributed to its doer [even though the creator of the action is Allah (sw)], he does not deserve to be addressed or talked to.

For example, help or relief (*ghawth*) from Allah is His creation. As for the help or relief (*ghawth*) from the Prophet (pbuh), he is the means to help [for the Creator is always Allah (sw)]. This is assuming that we ask for a relief directly from the Prophet (pbuh). The fact is that we don't do it. If we did, it would be permissible in that he would be the means to the help like asking him to pray for us. The mother of Ismail (as) said: "Help if you can." In this case, she attributed the help to someone other than Allah not as a creator of help but as the means to help.

How could then they declare the Muslims as disbelievers and consider it permissible to shed the blood of Muslims and confiscate their wealth due to *tawassul* and *istighaatha*<sup>82</sup>.

The Messenger of Allah (pbuh) said in an authentic hadith<sup>83</sup>:

"Any person who addresses his brother: "O unbeliever!" (has in fact done an act by which this unbelief) would return to one of them. If it were so, as he asserted (then the unbelief of the called was confirmed but if it was

82 Seeking help or relief from someone.

83 Saheeh Muslim, Book of Iman.



not true), then it returned to caller."

Allah (sw) says:

﴿...and say not to any one who offers you a salutation: "Thou art none of a believer!" Coveting the perishable goods of this life﴾<sup>84</sup>

If this is regarding someone, about whom nothing is known except that he saluted the Muslims, what about the one who is bold enough to declare some of the best Muslims disbelievers because of their *tawassul* through the Prophets or righteous people with doubts flimsier than the house of a spider. ﴿Do they not think that they will be called to account?- On a Mighty Day, A Day when (all) mankind will stand before the Lord of the Worlds?﴾<sup>85</sup> It is a known rule that which is certain cannot be overwritten due to a doubt. Furthermore, [if an action is observed from a Muslim] one is to find up to seventy excuses [before labeling him] as was explained by Al-Nawawi and others.

I don't know if these people take the apparent literal meanings of a statement or if they take what is intended by it? If they take the apparent literal meaning, then the one who utters the following statements is a disbeliever according to them:

- "Spring grew plants."
- "Water quenched my thirst."
- "Bread made me full."

If, on the other hand, what is important is the intention and the belief of the one deep down in his heart that Allah is the

<sup>84</sup> Surah Al-Nisa, 94

<sup>85</sup> Surah Al-Mutaffifeen, 4-6

Creator but the above factors (spring, water and bread) are only causes or means, then there is no problem with making the statements that are neither disbelief nor *shirk*.

These people blunder especially when regarding the difference between a living person and a dead person [as far as making *tawassul* through]. [When they consider *tawassul* *shirk* through the dead and permissible through a living person], it's as if they are saying: "A living being can be a partner to Allah but not a dead person." These people are not people of reason, logic or evidence. Add to that their blameworthy boastfulness and detestable arrogance. How can you talk to someone like that? Based on which common terms or rules do we discuss with them?

We are writing for the benefit of others in the hopes that they may be saved from the poison that is being spread through the (misguided one's) writing -following in the footsteps of their predecessors taking the verses that came with regards to disbelievers and applying them to the believers. If anyone is close to disbelief, it is them who stray from the way of the majority of the Muslims. How will they like it if we told them that you opposed the righteous predecessors and their followers by imitating your [misguided] teachers and thus the following verses applies to you?

﴿When it is said to them: "Follow what Allah hath revealed:" They say: "Nay! we shall follow the ways of our fathers." What! Even though their fathers Were void of wisdom and guidance?﴾<sup>86</sup>

﴿And who is more astray than one who follow his own

lusts, devoid of guidance from Allah?<sup>87</sup>

Yet there is among men such a one as disputes about Allah, without Knowledge, without Guidance, and without a Book of Enlightenment, ♦ (disdainfully) bending his side, in order to lead (men) astray from the Path of Allah. For him there is disgrace in this life, and on the Day of Judgment We shall make him taste the Penalty of burning (Fire).<sup>88</sup>

There are many such sacred texts. Should we take the apparent meaning of the Hadith quoted above, which is more authentic than the hadith they use, and say that you have become disbelievers when you accused the Muslims of disbelief?

Or should we say that you are those of whom the Prophet (pbuh) said<sup>89</sup> that we would look down upon our prayer compared to yours and that you would read Qur'an but it would not go pass your vocal cords and you would leave the religion as the arrow pierces through the game animal? Or that you are of the *Kharijites* about whom Abdullah bin Omar (ra) said, as was narrated by Bukhari in his *Saheeh*: "They took the verses revealed regarding the polytheists and applied them to the believers," or "You<sup>90</sup> killed the Muslims but left the idol worshipers alone?"

You are the enemies of Allah as you don't believe that He

87 Surah Al-Qasas, 50

88 Surah Hajj, 8& 9

89 This is in reference to a hadith about the *Kharijites*.

90 Abdullah bin Omar (ra) said addressing the *Kharijites*.

transcends space and you are crypto-antromorphists. You are enemies of the Messenger (pbuh) as you don't hold him in high regard or respect him as he should be respected. You are the enemies of the friends of Allah (*awliya Allah*) as you insult and belittle them. You are the enemies of Muslims as you have made it halal for yourselves to kill them, enslave their wives and children and confiscate their wealth. We don't commit these atrocities even against our worst enemies among the disbelievers.

O people! Fear Allah regarding your treatment of other Muslims. We are in dire need of unity against our common enemies about whose enmity and disbelief we are all in agreement. Fear Allah regarding your evil commanding souls as well. He who follows his desires goes astray. If we had behaved just like you and reciprocated your evil doings, we would have lost hope of you [ever being guided again] and address those who wanted to advise you with the following Qur'anic verse:

﴿Seest thou such a one as taketh for his god his own passion (or impulse)? Couldst thou be a disposer of affairs for him? Or thinkest thou that most of them listen or understand? They are only like cattle;- nay, they are worse astray in Path.﴾<sup>91</sup>

We could reciprocate but our religion is more beloved to us than our honor which you attacked and our blood you shed. By Allah, you turned Islam into [what appears to be] a blazing fire on the face of the earth instead of a religion of ease and peace as Allah (sw) made it. In your hands, Islam became a religion of ignorance and stagnation even though its

91 Surah Al-Furqaan, 43 & 44.

prophet (pbuh) is the one who said:

"Verily Allah (sw) does not look at your appearance or your deeds, rather He looks at your hearts and intentions."

We know that all the dividend sects come up with supporting evidence from the Qur'an for their misguidance. You too quote verses from the Qur'an [for your devious ways] but out of context and wrongfully. Out of your ignorance you claim that the verses [which were revealed regarding the polytheists] apply to Muslims - as did your predecessors. Their wrong practice is not going to be a means or excuse for your salvation. The true emancipation is from Allah.

¶He, whom Allah guides, is rightly guided; but he whom Allah leaves to stray, for him wilt thou find no protector to lead him to the Right Way.¶<sup>92</sup>

I don't know why you make a huge deal [about the *tawassul*]. We say: "When we make *tawassul* we have firm belief that Allah (sw) is the One Who is the Doer, Creator or Bestower. We do not ask anyone other than Him to do anything rather we plea to Him [via the *tawassul* of the prophet] due to his lofty status in the sight of Allah. His high status in the sight of Allah is a fact both for this world and the world to come. That is why we will go to him in the day of judgment for intercession." What we will cover now should convince the discussant and dumbfound the arrogant.

What is this shirk that you are so madly in love with mentioning? What is your obsession with calling Muslims disbelievers? We will mention the undeniable evidence of *tawassul*.

*sul* that will make you bite your tongue (swallow stones). We will make it clear that we mentioned the verse ﴿but if they seek your aid in religion﴾<sup>93</sup> only because of what some of your scholars said.

Making a distinction between the living and the dead is incorrect as far as *tawassul* is concerned since Allah (sw) is the one being asked and He is the one who responds to the requests, not the human being who is taken as the means (*al-mustaghaatho bihi*) to appease Allah (sw) or he is asked to appease Allah (sw) on one's behalf.

Let us now talk about the soul and life after death from the book of Ibn Al-Qayyim in addition to *tawassul* in the words of Al-Shawkani. You mention both of these extremest scholars every chance you get. In fact, we observed that whatever you parrot in terms of knowledge or what sounds like it, is taken either from Ibn Taymiyya, Ibn Qayyim or Al-Shawkani. Would that you were faithful to all their words and not pick and chose as you please and stuck to their way altogether. Here is some of what Ibn Al-Qayyim says regarding the soul:

### ***Actions of the Soul after Death***

Ibn Al-Qayyim says in his "*Kitaab Al-Rooh*":

"There have been a multitude of narrations regarding human beings doing things postmortem that they could not do while their soul was attached to their bodies in this world (e.g., defeating an army by an individual.) The Prophet (pbuh), Abu Bakr (ra) and Omar (ra) were seen in a dream, their souls having defeated the army of the enemies and sure enough thereafter the enemy



was defeated by the Muslim army despite the fact that the enemy was large in number and the Muslims were fewer and weaker."

Look at what Ibn Al-Qayyim says and what the proponents of the trinity of *Twaheed* say and remember that they have no knowledge except what Ibn Al-Qayyim and the like had to say. Looks like they fall short even in studying his books as they fall short in intellect.

### ***Tawassul according to Al-Shawkaani***

Al-Shawkani, who is the second or the third most quoted scholar of theirs, said, "Shaykh Al-Islam Ibn Taymiyya said in some of his legal verdicts:"

"There is no dispute between Muslims regarding [permissibility of] *al-istighaatha*, meaning asking something of the Prophet (pbuh) that is befitting his status. Whoever disputes in this is either a disbeliever or mistaken and misguided."

I [Al-Dajwi] would say that let there be a dispute regarding what is befitting him and he is able to do it or what is not befitting him and he is not able to do it, but what is undoubtedly true is that he is able to pray for us from his grave as in the hadith whose authenticity you will know soon:

"Your deeds will be presented to me and if find good in it I praise Allah but if I find evil, I will ask for forgiveness for you."

Let us go back to Al-Shawkaani who said:

"As for seeking intercession from the created beings, there is not disagreement between Muslims that it is

permissible to ask created beings to intercede where they are able to in the matters of this world."

This is what he said. Thus, I repeat, the disagreement appears to be regarding his ability to help and you just saw that he can benefit us through his payer from his grave as was the case when he was alive. Therefore, let the disagreement be whether he can help or not and in any case there is no room for *shirk* here.

Then, Al-Shawkaani said:

"It is narrated by Abu Dawood that a man said to the Messenger of Allah (pbuh):

"Ask Allah to grant us rain, for we seek you as our intercessor with Allah, and Allah as intercessor with you. The Messenger of Allah(sw) said: Woe to you: Do you know what you are saying?... He then said: Woe to you: Allah is not to be sought as intercessor with anyone. Allah's state is greater than that. Woe to you! Do you know how great Allah is? ..."

As for making *tawaasul* to Allah (glorified and exalted is He) through one of his creation to ask something of Allah, Al-Shaykh Izz bin Abdusselam said:

"It is not permissible to make *tawassul* to Allah via anyone except with the Prophet (pbuh)" if the hadith is authentic."

Perhaps he is referring to the hadith narrated by Al-Nassai and Al-Tirmidhy, Ibn Maja and others on the authority of `Uthman bin Hunaif:

"A blind man came to the Prophet (pbuh) and said "Supplicate to Allah to heal me." He (pbuh) said: "If you wish I will supplicate for you, and if you wish, you can be patient, for that is better for you." He said: "Then supplicate to Him." He said: "So he ordered him to perform *wudu'* and to make his *wudu'* complete, and to supplicate with this supplication: 'O Allah, I ask You and turn towards You by Your Prophet Muhammad (pbuh), the Prophet of Mercy. Indeed, I have turned to my Lord, by means of You, concerning this need of mine, so that it can be resolved, so O Allah so accept his intercession for me (*Allāhumma innī as'aluka wa atawajjahu ilaika binabiyyka Muhammadin nabi-ir-rahmati, innī tawajjahtu bika ila rabbī fī hājatī hādhihī lituqdā lī, Allāhumma fashaffi`hu fīyya*).'" The the Prophet (pbuh) said: "If you ever have other needs, do the same." He was healed and started seeing again."

I want you to pay attention to the statement of the Prophet (pbuh) " If you ever have other needs, do the same."

Al-Shawkaani said:

"I don't see the justification for limiting the *tawassul* to the Prophet (pbuh) alone as was claimed by Al-Shaykh Izz bin Adusselam. There are two reasons for it.

**First:** What we know of the consensus of the Companions (ra)[regarding its permissibility.]

**Second:** Making *tawassul* to Allah by way of the learned and righteous people is in fact nothing more than mak-

ing *tawassul* to Allah through their righteous deeds and their virtues.

After all what makes righteous people righteous is their good deeds. If someone says: "O Allah, I ask You and turn towards You (*atawassalu ilayka*) by such and such Scholar", it is due to what latter has of the knowledge. It has been narrated by Bukhari and Muslim as well as other that the Prophet (pbuh) told the story of three people that got stranded in a cave. They called upon Allah by doing *tawassul* with the best deed that they had. The rock was moved out of the way and they got out. If making *tawassul* via the righteous deeds was not permissible or was shirk as the extremists, such as Ibn Abdusselam and those who follow in his footsteps, claim in this regard, Allah (sw) would not respond to their supplication by removing the rock nor would the Prophet (pbuh) be quiet about it after telling the story."

I [Al-Dajwi] would draw the attention of the reader to how Al-Shawkaani calls Al-Shaykh Izz bin Abdusselam an extremist (*mutashaddid*) instead of counting it as his mistake.

Al-Shawkaani continued:

"Thus, you know that those who forbid *tawassul* through the Prophets and the righteous people use the following verses to support their view but they do not constitute proof for them:

﴿We only worship them (idols) in order that they may bring us nearer to Allah.﴾<sup>94</sup>

﴿And the places of worship are for Allah (alone): So in-

voke not anyone along with Allah.﴾<sup>95</sup>

﴿For Him (alone) is prayer in Truth: any others that they call upon besides Him hear them no more than if they were to stretch forth their hands for water to reach their mouths but it reaches them not: for the prayer of those without Faith is nothing but (futile) wandering (in the mind).﴾<sup>96</sup>

Their statement ﴿We only worship them (idols) in order that they may bring us nearer to Allah﴾ is clear evidence that they actually worshiped idols.

Whereas a Muslim who does *tawassul* through a scholar does not worship him. Rather, he knows that the scholar has a lofty status in the site of Allah because of what he carries of the knowledge.

As for the saying of Allah ﴿Therefore call not upon anyone with Allah.﴾<sup>97</sup> forbids us calling anyone with Allah (i.e., saying O Allah O Such and Such).

As for the one who does *tawassul* through a scholar only calls Allah. The role of the third person has to do with his status in the site of Allah due to his righteous deeds as was the case for the three that got stranded in a cave [as was mentioned earlier.] As for those mentioned in the verse ﴿any others that they call upon besides Him﴾<sup>98</sup>, they were the people who called upon other than Allah and they got no answers and they were not calling Al-

95 Surah Jin, 18

96 Surah Rad, 14

97 Surah Jin, 18

98 Surah Rad, 14

lah. A believer who does *tawassul* through a scholar, for example, does not call except Allah, neither does he call other than Allah nor does he call other with Allah.

If you understood what has been said so far, it should be clear to you that those who forbid *tawassul* altogether quote the Qur'anic versus out of context and thus there is no evidence for their point of view in the Qur'an."

Then Al-Shawkaani said:

"[The believer] that does *tawassul* through a Prophet or a scholar does not believe [at all] that the Prophet or the scholar has a share with Allah. Whosoever believes that a slave of Allah, be it a Prophet or a scholar, has any share with Allah, then he is in clear misguidance (*dalaal mobeen*).

These are [some of] the statements of the scholars whom the proponents of the trinity of *tawheed* or the proponents of the prohibition of *tawassul* rely upon. They regard them in higher esteem than the scholars of the four *madhhabs*. We disagree with the isolated opinions (*shodhoodh*) their scholars like Al-Shawkaani in many areas. [However, we quoted him because] their followers don't know anything but what their scholars say [nor do they take anything from any other scholar.] For them, the religion is confined to the books of their own scholars. Therefore they must not contradict their own scholars. Just as their books are evidence for them they also constitute evidence against them.

(End of the article '*Tawassul - I*)

All praise is due to Allah and may His peace and blessings be upon our master Muhammed, upon his family, his companions and upon those who follow in his footsteps until the day of judgment. *Ameen!*



## About The Booklet

If there is a common thread between the different terrorist groups acting in the name of Islam such as ISIS or Al-Qaida and the like, it has to be the fact that they adopted the view that tawheed is divided into three: *Tawheed Al-Ruboobiyya*, *Al-Uloohiyy* and *Al-Asmaa Wa Al-Sifaat*.

This division is not found in the Qur'an or in the teaching of the Prophet (pbuh) nor was it reported from the three blessed generations (the Companions, the Followers and the Successors). Neither was it reported from any of the great Imams such as Abu Hanifa, Malik, Al-Shafii, Ahmad bin Hanbel or their peers.

It was first introduced during the eighth century *hijri* by Ibn Taymiyya. It was also adapted by his student Ibn Al-Qayyim but the rest of the scholars of the Ummah did not accept it and consequently the idea rightfully died out until the coming of Muhammed bin Abdulwahhab in the twelfth century.

He resuscitated the ideas of Ibn Taymiyya and started to spread and impose them on the Muslims by force. Among the innovations (*bid'aat*) that he spread was the trinity of *tawheed*.

I wanted to compile in this booklet what some of the scholars of main stream Islam (*ahl al-sunna wa al-jamaa'h*) had to say regarding the trinity of *tawheed* and *tawassul*. Hopefully the reader will appreciate how dangerous this *bid'ah* is and how it resulted in grave consequences in terms of suffering and much bloodshed in the Muslim world.

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